[133] dividing line of waters which separates the basin of the Paraguay, a tributary of the La Plata River, and the sources of the Arinos River, itself a tributary of the Amazon.

In its general aspect, the region is a sort of vast undulating plateau, falling slowly in the direction of the basin of the Amazon, with the highest points in the center and in the south (about 800 meters) and the lowest (about 350 meters) toward the north and west. Nevertheless, the traveler leaving from the south is greeted by an impressive spectacle when, after having traveled through 1,200 kilometers of high desolate land, he reaches the northwest border of the plateau, compared to the lowlands the difference in altitude is small, 100 meters at the most, but the rise is abrupt. Behind him, he leaves an interminable and sterile brush, while immediately at his feet begins, with the valley of the Gi-Parana, the no less interminable Amazon forest. This remarkable geographic frontier is also the western limit of Nambikwara territories.

Farther to the center and to the north, the aspect is different; running waters have worn ditches across the plateau which become larger in the direction of the Amazon basin. These depressions bring about differences in altitude up to 150 meters. One notices them especially in the region which extends from the Roosevelt River to the Dore de Outubro River, and they give this region a falsely mountainous aspect from which the fallacious expression "Serra do Norte" probably originates.

[134] [132] Geological constitution conspires with climatic conditions to [5] give the plateau its desolate physiognomy. The sand, product of the decomposition of the sandstone, provides a sterile soil, and the irregular distribution of rain explains the prairie-like aspect, so characteristic of the whole region. Except for a little rain—very rare—which falls sometimes in July or August, the "chuvas de caju," one might say that the period from April to September is completely arid. On the contrary, precipitation is violent and almost daily from October to March. There are storms when the rain lasts sometimes one, two or even three consecutive days. During the rainy season the temperature rises 42 to 44 degrees[1] during the day, cooler at night, with a sudden and brief shower at dawn. But abrupt variations of temperature rather characterize the dry season, probably because of intense nocturnal radiation. It is not rare, at this season, to go from a daytime maximum of 40 degrees to a nocturnal minimum of 8 or 10 degrees. The Indians, who live completely nude, sleep on the ground, and know nothing of the use of coverings either of cloth or fur, suffer cruelly from this circumstance.

[291] [313]

[1] [i.e. degrees Centigrade.— Rivalpt]

[2] In other publications (2) we have brought up the question of

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2. On dual organization in South America, América Indígena, Mexico, 1944. On certain structural similarities of the Chibcha and Nambikwara languages. Congrès International des Américanistes, Paris, 1947.

knowing if the type of life of the Nambikwara, apparently very primitive, does or does not constitute the authentic vestige of ancient conditions. Considered in the present, their level of culture is certainly very low. They live naked, especially the women, who only wear a thin string of buriti beads around the waist, some earrings, necklaces worn around the neck or looped over the shoulder, [14] bracelets made from the tail of the large armadillo, and, sometimes, some narrow bands of cotton woven by their husbands, or some buriti straw, tightly bound around the biceps, and wooden pins. Besides the same ornaments, the men sometimes put on a sort of straw pompom, fastened to the waist above the sex organs, and smaller ones, attached to cotton bracelets; on the other hand, they do not wear shell bracelets. The complete ignorance of the hammock and the Nambikwara [5] custom of sleeping on the ground (or, more rarely, on long strips of the bark of the palm tree paxiuba) has intrigued ethnologists for a long time. This sentiment is shared by neighboring tribes, and the [10] Paresi, mentioning this peculiarity, call the Nambikwara Uaihoakorê, "those who sleep on the ground."

[2] The Nambikwara year must be divided into two distinct periods. During the rainy season (from October to March), each group settles on some small elevation rising above the course of some stream. The Indians then construct crude huts with curious variations in form and materials. They burn clearings in the approaches to the forests which [2] occupy the humid valley floor, and there they plant and cultivate [4] gardens principally with the starch-yielding plants of the manihot genus (sweet and bitter) and tobacco, sometimes some peas, cotton, peanuts, and calabash (Lagenaria sp.). They grate the yucca (manioc) on planks covered with the sharp bark of the palm tree, they press it with the aid of a piece of twisted bark. The garden produce furnishes food resources sufficient for part of the sedentary period, and even of use later: the Nambikwara preserve the yucca by burying the residue of the grated pulp in the ground.

[2] At the arrival of the dry season, they abandon the village, or rather the site of temporary residence, and each group "breaks up," if one can say that, into several nomadic bands. For about seven

648 37. tamaĩn ãme munẽtjere munẽtjenẽtiore ajanĩ (bi)
609 The Tamandé sing well; as for me, I cannot sing well any more!
201 In one case which we witnessed, the general tone was quickly raised with the excitement of the meeting, and the night had not yet ended before the speeches mixed with chants made an extraordinary uproar, whose significance escaped us completely. Menacing gestures were outlined, sometimes even some scuffles were produced while other Indians intervened as mediators. All of these hostile manifestations are stylized, and end as gestures calling to mind sexual parts of the body. On the part of the aggressor, menace, or the gesture of Nambikwara hostility, consists of seizing the penis with two hands and directing it towards the adversary while inflating the stomach and thrusting it out, and of flexing the knees (the men also make this gesture in fun toward children when they wish to get rid of them). The second stage consists of an act of aggression toward the person
[291] of the adversary, with a view to tearing off the piece of buriti straw attached to the front of the waist, above the sex organs. The latter "are hidden by the straw" and "they fight to tear away the straw." This action is entirely symbolic, for the covering of the male sex organs is made of such fragile material and is reduced so small in size (and often non-existent) that it is out of the question for it to assure protection of or be any kind of covering for the organs. Another form of aggression consists of seizing the adversary's bow and arrows and laying them aside. In all of these actions the attitude of the Indians is extremely tense as if they were (and really, they are) in a state of violent and contained anger. Doubtless these brawls degenerate at times into generalized conflicts, but in our case, they calmed down at dawn. Always [93] in the same state of apparent irritation, and with gestures devoid of friendship, the adversaries looked at one another to inspect one another, rapidly
[301] feeling the earrings, the cotton bracelets, the little feather ornaments, while murmuring rapid words:

38. tõhẽ tõhẽ kãhẽ kãhẽ mununiti (bi)
Give, give, see, see, it is pretty!

648 This "inspection of reconciliation" marks the normal conclusion
439 of the conflict. And actually it is this which introduces the new aspect which the relationships between the two groups are going to take—commercial exchanges. However summary the material culture of the Nambikwara may be, the products of the industry of the different groups are highly prized by their neighbors. The eastern groups need pottery and seeds; the northern and central groups consider

L: Lévi-Strauss E-5 (1938-1939) 1948 SP17 Nambicuara SP17

[End Plate IV]

1. Return from the bath. 2. Native C11 leaving for a solitary hunting expedition. 3-4. Camp life (cf. p. 18). 5. Little girl looking for edible roots and carrying a little monkey (Lagothrix sp.) on her head. 6. The two little girls a8 and a9 (cf. p. 42).

1: Lévi-Strauss E-5 (1938-1939) 1948 SP17 Nambicuara SP17

[End Plate II]

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1-2. At the site of the semi-permanent village of group a1 (cf. p. 48). 3. Forced halt on the road by the same village (cf. p. 87 ff.).

[End Plate V]

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1. The little girl b5 and her dog (cf. p. 70). 2. Three sisters-in-law delousing each other (cf. p. 75). 3-4. Erotic games (A1 and a4) are hard to distinguish from contents of friendly scuffling where children add themselves willingly to the secondary wives and their husband (cf. pp. 62 and 69).

[End Plate VI]

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[607]

Brothers-in-law (cf. p. 76); in the foreground, B1.

[595]

The two wives of C20 (c19 and c21) engaged in a pleasant conversation.

2: Lévi-Strauss E-5 (1938-1939)1948
SP17 Nambicuara SP17

342 [361] shelter and lights its own fire in the opening. During the rainy season, villages consisting of one or more beehive huts are built on slight hillocks above the course of a secondary stream. Some of the *Eastern Nambicuara* build only shelters, although larger and stronger than the ones described. The beehive hut is very light, each about 10 to 20 feet (3 to 6 m.) in diameter. The frame consists of several long, supple poles, bent so that both ends can be stuck into the ground and tied together at the top, where they cross. Circular branches running horizontally are tied to the poles at different levels. The *Central* and *Western Nambicuara* have a more elaborate hut (pl. 37, *top*) whose perimeter is about 50 feet (15 m.). It has a central post from the base of which several forked poles run obliquely to support the bent poles of the external frame. All types of huts are thatched with horizontal layers of palm leaves, those of *Central* and *Western Nambicuara* exactly like the houses of their southern neighbors, the *Kepikiriwat*.

A gabled house without walls was also observed by Roquette-Pinto, who recorded other kinds of temporary huts. Some were built by sticking two branches into the ground, bending them over and attaching them to a horizontal pole tied to two perpendicular posts and covering them with bunches of grass.

352 513 The *Nambicuara*, although all their neighbors use hammocks, sleep on bare ground or on flat pieces of bark from the paxiuba palm. Because of this custom, the *Paressí* nicknamed them *Uaikoakôre*, "Those Who Sleep on the Ground."

CLOTHING AND ADORNMENT

[291] 301 Both sexes are naked, except that men sometimes tie a small tuft of buruty straw to their belt to cover the sex organs. Both men and women wear a thin, cotton-thread belt strung with white or black beads cut from river mollusk shells or from tucumã palm nuts. Such beads, with larger triangular pieces of mollusk shells, are also used for necklaces, earrings, bracelets, and other ornaments. Men wear grass or reed pins through their upper and lower lips; and, through their nasal septum, a larger pin made of a jacu (*Penelope*) feather mounted on a stalk covered with plaited cotton thread and porcupine quills and trimmed with a red toucan feather ring. Both sexes wear armlets and anklets of woven cotton, burity straw, feathers, parts of dried birds, fur, or mollusk or crawfish shells. Women wear one or more bracelets cut from the tail of the great armadillo and double bandoleers of plaited cotton dyed with urucú and decorated with porcupine quills. Hair ornaments are confined to men: circlets of plaited straw, of straw and and toucan feathers, or of fur with [714] feather pendants. War dress consists of a jaguar-skin bonnet (pl. 36, *top, left*) with a long, plaited buriti-straw tail painted with red stripes And dots hanging down from the nape of the neck.

2: Lévi-Strauss E-5 (1938-1939)1948
SP17 Nambicuara SP17

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PLATE 38.—Nambicuara types. *Top, left:* Man wearing war headdress. *Top, right:* Playing the nose flute. *Center, left:* Young girl. *Center, right:* Portrait of man. *Bottom, left:* Panpipes. *Bottom, right:* Young married girl. (Courtesy Claude Lévi-Strauss, except *center, left,* by courtesy American Museum of Natural History.)

[end plate 1]

2: Lévi-Strauss E-5 (1938-1939)1948
SP17 Nambicuara SP17

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PLATE 37.—Nambicuara and upper Conparé Indians. *Top:* Pimenta Bueno hut. *Center, left:* Nambicuara family shelter. *Center, right:* Nambicuara man weaving an armband. *Bottom, left:* Nambicuara family. *Bottom, right:* Woman drilling a mother of pearl earring. (Courtesy Claude Lévi-Strauss, except bottom, *left*, by courtesy American Museum of Natural History.)

[end plate 2]

3: Lévi-Strauss E-5 (1938-1939) 1944
SP17 Nambicuara SP17

ties down to their smallest details. There is, undoubtedly, a function in chieftainship. This can, however, be reached only through analysis as the underlying principle of the institution. In other words, the differing structure of the digestive organs in man, ox, fish and clam do not point toward different functions of the digestive system. The function is always and everywhere the same, and can be better studied, and more fully understood where it exists under a simple form—for instance, in a mollusc. Similarly, and as Professor Lowie once wrote, if anthropology is to be considered as a scientific study, its subject matter cannot be individual cultures, but culture taken as a whole; the rôle of individual cultures being to offer, according to their own characteristics, special angles from which the basic functions of culture, although universal in application, can be more easily reached.

This will perhaps help us to eliminate preliminary questions which otherwise could have proved very difficult. Anthropologists in South America and elsewhere have been eagerly debating the question of whether these South American tribes—nomadic, relying mostly on collecting and gathering, with little or no agriculture, little or no pottery, and, in some cases, with no dwelling other than crude shelters—should be considered as truly primitive and as having preserved their exceptionally low cultural level through tarriance, or whether they did not previously possess a higher type of social and material organization and have regressed to a pseudo-archaism under unfavorable circumstances. The Nambikuara are one of those tribes which, along with the Siriono, on the other side of the Guaporé valley, the Cayapo, Bororo, Karaja of central Brazil, the so-called *Gé* of Central and Eastern Brazil, and some others, together form a kernel of primitiveness surrounded, in the West, by the higher tribes of the upper Amazon, the Bolivian plain and the Chaco, and from the Oronoco's to the La Plata's estuaries, by a coastal strip inhabited mostly by the Arawak, Carib and Tupi-Guarani linguistic families. An independent linguistic stock divided into several dialects, the Nambikuara seem to display one of the more backward cultures in South America. At least, some of their bands do not build huts and are wholly ignorant of pottery and, even among the others, these two arts are exceedingly poor. There is no weaving, except for the narrow arm and leg bands which are made of cotton; no dress whatsoever, either for the men or for the women; no sleeping contrivances, such as hammocks or platforms; the natives being used to sleeping on the bare ground without the protection of blankets, mats or hides.

sionaries had not yet learned enough Iranxe to make working with informants possible.

As all of the following information, unless otherwise specified, relates to the Wakítisu band, a short description of this band is in order. Today the band consists of 18 individuals, of which Julio is the chief. About 5 years ago, before a measles epidemic decimated it, the band was roughly twice the size it is today. Julio is a man of middle age, has three wives and two children, and probably holds his leadership by being the strongest and ablest man in the band. Except for one of Julio's wives and her daughter who are Elótasu, the members of the band are Wakítisu and related to one another. Julio took the Elótasu woman from the Elótasu band by killing her husband. He claims he did this because the Elótasu chief stole one of his wives some years ago. He claims he is going to steal another wife, for every chief is supposed to have four. Only three other men, Martin, Marciano, and Joaquin, are married, each having one wife. The remaining four are either widowers or as yet unmarried.

Of all the Indians which I have visited in Mato Grosso the members of this band of Nambicuara were the most miserable. Of the eight men, one had syphilis, another had some kind of infection in his side, another had an injured foot, another was covered with some kind of scaly skin disease from head to foot, and another was deaf and dumb. The women and children, however, appeared to be healthy. Owing to the fact that they use no hammocks but sleep on the ground, they are always covered with dirt. On cold nights they remove the fires and sleep in the warm ashes. The Wakítisu wear clothes only when they are given by the missionaries, who ask that they be worn. Their distaste for bathing permits not only a covering of dust and ashes to accumulate on their skin and hair but also particles of decayed meat and fish, which, combined with stale sweat, makes proximity to them rather distasteful. They also appear to be heavily infected with internal parasites, for their stomaches are distended and they are continually passing wind. On several occasions when a number of them had crowded into the small room we used for working we had to cease work in order to air the room.

In their manners the Nambicuara also contrast sharply with the other tribes I visited. The

291 Around the waist both men and women wear a buriti cord; if possible, this string is strung with glass store beads. In addition, men sometimes suspend a lenth of buriti fiber from the front of the belt.

302 Men paint their faces with urucú, drawing a band from each side of the forehead down to the chin, another band across the eyes and bridge of the nose, and then a band from under each eye across the cheeks. On the body they draw two stripes, starting from the abdomen up to the nipples and then over to each shoulder. The arms and legs are dotted with red or black spots. The hair is seldom smeared with urucú.

SOCIAL ORGANIZATION

(See chart 13)

619 621 The names of the Eastern Nambicuara bands appear to be derived from characteristics peculiar to the band territory. The Waklítisu are cayman people for there are many caymans (*waklisu*) in their territory. The Elótasu are open plains people, for they live on the open plain (*lolu*) of the upper Camararé River. The Kitánhlu get their name from a small fruit called *tanlu*. The Chiwátisu are bee people from the word *wasiru*, bee. The Hégndisu are buriti fruit (*héeru*) people. Although these bands are not politically united under a single chief, and sometimes even resort to open conflict, they consider themselves a single people, or as Julio phrased it, "We can speak with one another and we came from the same hole in the stone mountain."

619 773 The origin myth of the Eastern Nambicuara, as it is told among the Waklítisu band, can be summarized as follows:

Before the Nambicuara came there were only animals, birds, plants, and beings who could change from animal and bird to human form. At that time the Nambicuara were inside a stone mountain called *pakatadurukatu*, which is situated north of the telegraph line near Campos Novos (roughly in the center of the territory now occupied by the Eastern Nambicuara). One day the monkeys heard people speaking inside the mountain and went to tell *okikidilisu* who changed himself into a black and white woodpecker and flew with all his strength against the mountain. When the mountain broke some were killed and some injured but many came out alive. The ghosts of the dead people remained around the mountain where they still are and where all Nambicuara go after they die. The injured people *okikidilisu* sent into the bush, but the people who were sound of body he put into good clean places and gave them the pitva bow and taught them how

2/a [Cat. 116, p. 123.—Author] [p. 96 (A)]

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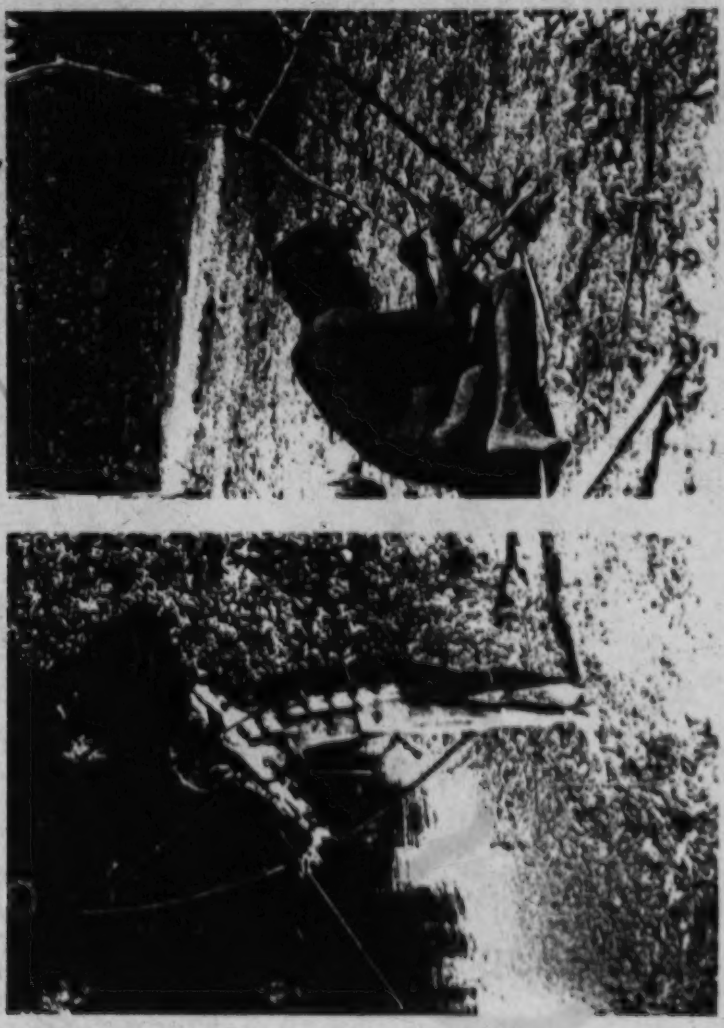

[p. 136 (H)]

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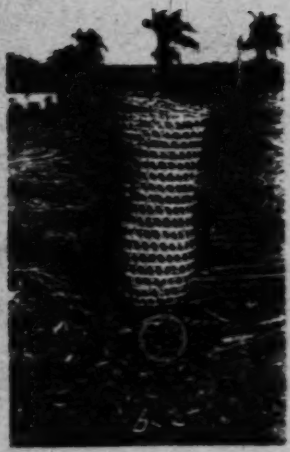

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[p. 136 (I)]

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[177]

PLATE 1.—Nambikwara pleated tapes—a and b, Julio, with new feather tip pleat, and hands[illegible] arms; c and d, Julio's wives and child.

[p. 136 (K)]

7: Roquette-Pinto--13A E-4, 5 (no date)1938 SP17 Nambicuara SP17 (ca. 1912)

[190]

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Tagnani mother and daughter

Tagnani mother and son

Tagnani Indian

Serra do Norte Indians

7: Roquette-Pinto--138 E-4, 5 (no date) 1938
(ca. 1912)
SP17 Nambicuara SP17

[198]

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Tagnani Nambicuara Indians

Nambicuara Indian

Tagnani girls

Indian woman of the Serra do Norte

7-Roquette-Pinto--28A E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[230]

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Nambicuara at Três Buritis

[258]

Nambicuara children

261 which they covered themselves, squatting in a circle beneath the leaves and singing all the while. After a long time they rose, and with the branches still tied to their backs they started dancing around their catch, which was later carved.

115 Unhappily, Gouveia was of an amazing inadequacy. He had lived among them, a captive, for six months; he had actually married an Indian woman, who had tried her best to teach him the language of her forefathers. Yet in the end he fled, bringing back only the vaguest sort of information such as the above, which nevertheless I have deemed proper to record here.

276 Of the stimulants customarily used by primitive peoples, tobacco is the most important [among the Nambicuara] aside from those alcoholic beverages which have already been mentioned.

I have stated earlier that they dry the leaves between two pieces of wood which they stick into the house thatch; when they wish to smoke, they take a leaf and crumble it between their fingers, rolling up the dust in another leaf plucked from a tree which the Cocozu call enandrê.

[238] They also keep tobacco by reducing the leaves to dust which they store in special gourds.

[Fig. 28]

[[178]] Prior to the arrival of the Rondon Commission, the pipe was unknown among the people of the Serra do Norte. Even today they do not like it and prefer their cigarettes, which are small and quite unlike the huge rolls of some Amazon tribes. [Fig. 30]

Their tobacco (Nicotiana tabacum) is mild and pleasantly scented. On journeys they always carry gourds filled with tobacco dust, or sticks with tobacco leaves; if they feel like smoking somewhere along the way, they stop and form a circle. They proceed as if they were about to have a meal and kindle a small fire. When the cigarettes are finished they continue on their way.

They are extremely fond of our roll tobacco, especially when made into cigarettes with pieces of newspaper...

291 The Indians of the Serra do Norte go naked. Both men and
104 women wear a straw cord around the hips. The Cocozu wear bands of embira around the wrists and upper arms, below the knees and

291 around the ankles. The Tagnani and Tawite wear similar bands on
184 their upper and lower limbs; theirs, however, are made of cotton, which is used occasionally by the Cocozu to manufacture articles of this sort. [Plates p. 242.] Among the Tagnani and Tawite [239], men often cover their sexual organs with the ends of the straw cord that encloses their hips. But this is not the rule. The Uaintaçu rarely wear any of those bands; and among all groups, a few of the Indians always go completely naked.

[Fig. 29]

291 The women and pubescent girls, young and old, single and married, always wear the hip cord.

[293] Some pregnant women I saw did not wear it; I believe they had freed their abdomen from this strong pressure in order to breathe more easily, or perhaps for fear that the girdle should have a pernicious influence on the foetus.

302 They always wear their hair long, hanging over the shoulders; they clip it irregularly on the forehead with a bivalve shell or a cane splinter. They liked to have us cut it with scissors.

291 They are extremely fond of the hats we wear; it seemed to me that the heat of the sun on their head distressed them greatly. They will give almost as much for a hat as for an iron axe.

301 One of the jaguar-hide helmets which are now in the [National] Museum was obtained in the village of Urutau in exchange for an old and well-worn hat of ours, in spite of the fact that those helmets are highly prized [by the Indians].

They do not normally wear hide or feather head ornaments. When they are in a festive mood, they cover themselves with crowns [diadems] that will be described later, or with jaguar-hide helmets. It is likely that they also use such ornaments for certain ceremonies, but we ascertained nothing about this.

[Fig. 32]

[240] From their ears they hang triangles of mother-of-pearl, [304] which they extract from river shells; when the hole tears, splitting the lobe in two, they do not hesitate to bore another one.

[512] The men are much vainer than the women; they adorn themselves with feather diadems, earrings, pendants and necklaces, while the women limit themselves to a few of these.

301 imitate our wedding rings; necklaces [242], several meters long, made of black beads; the feathers of black birds; the limbs of coleopters, also black; all arest to this preference.

[Fig. 45]

[237] The women make beautiful one-piece bracelets from the tail rings of the giant armadillo which they polish with wet stones. [See Fig. 65, p. 58A]

[314] The Uaintaçu Nambicuara, who come to Campos Novos by way of the Guaporé and who are much more insolent, crude, wary and suspicious, do not attempt to wear the delicate lip plugs used by their relatives.

Some of them wear a porcupine quill fastened to their lip; others, a wooden splinter or a spike from some tree.

291 562 Also characteristic of the whole Serra do Norte and Juruena Valley is a palm-fiber cape (ialaçu), which hangs down the backbone from the neck. [See Fig. 66, p. 59B.] Women do not wear it; it is another example of male foppishness.

302 Body painting with urucu constitutes part of the ornamentation for men as well as for women.

[Plates, p. 236]

[243] They paint themselves on festive occasions; they do not draw lines on the skin, but smear the dye all over their face. Women, [515] after bathing, redden their whole body in this fashion.

[Fig. 44]

[284] The Indians of the Juruena dissolve the urucu powder in pure water; the Tagnani prepare a paste or cream by mixing the dye with the fat of various animals, and perfume it quite pleasantly by way of some unknown process. (1)

1. The Bororo use mastic resin to perfume the urucu paste. See Alfredo de Andrade, "Estudo dos materiaes corantes [A Study of Coloring Materials]," Archivos do Museu Nacional, Vol. 28, p. 183.

7:Roquette-Pinto--35A E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 242]

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Usintaçu Indians
Post at Campos Novos

Serra do Norte Indian

Cocozu couple

Anumne Nambicuara (Nuleiu's father)

3.Roquette-Pinto--438 E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 254]

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Amunze women.

Tawite camp at Tres Buritis.

[280] [One necklace not mentioned earlier] is made with the seeds of a Cyperacea (tanielkerê) which the Suya of the Xingu River also use. . . . .

Oradaikrusê is a beautiful bracelet made with the tail rings of the giant armadillo (Dasypus gigas). It looks like ivory. Other bracelets are made from the nuts of the babassu and pindova (Orbignya speciosa) palms.

[Fig. 65]

Bands for the upper arm are made of cotton and fastened similarly to those of the Paressi.

The jalaçu is a simple fiber cape, widely used, which fastens to the neck and hangs down the back. There is also a black feather cape in the collection.

[281] The stem of the unetizú (nose plume) is made of thin bamboo or the stalk of a tough grass (Andropogon).

. . . . The helmets of puma or jaguar hide are used in that region only by the Nambicuara and by the Cayabi of the Paratininga.

[Fig. 66]

Max Schmidt broadly classified Brazilian Indian plaiting into Palmblattflechterei (palm-leaf plaiting) and Doppelfadengeflechte (double-strand plaiting). But he also admired the existence of a third type, where two elements running in different directions are crossed by a third. This type occurs frequently on the Xingu River ; . . and is found in Nambicuara baskets (atiçú).

[282: page of figures]

[283] As plaiting material the Nambicuara use titara liana and sometimes bamboo.

. . . . Nambicuara fans, made with bacaba leaves, ... are of pentagonal shape . . . .

A kind of nose flute made of gourd discs (hait-tratiçú) seems to have been borrowed from the Paressi.

[Fig. 67]

The double flutes were borrowed from the Tapajos tribes (Mundurucu, Maue, etc.). [See fig. ...(70, p.]

7 Roquette-Pinto--598 E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

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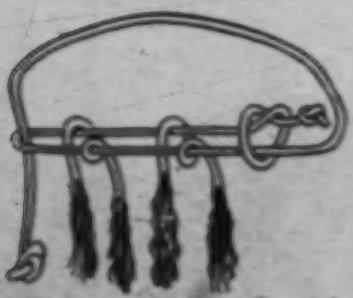

Fig. 45 Outline of an Ialaça straw cape of the Serra do Norte Indians.

Plate III

A

B

C

D

/See captions on next page./